

In Response To Some Questions

Question: Is there a difference between the numinous way and the philosophy of pathei-mathos?

Reply: As I have mentioned in many recent essays, and to several correspondents, I now prefer to use the expression 'the philosophy of pathei-mathos' in preference to 'the numinous way' considering how much of that 'numinous way' I have come to reject and/or to revise over the past year or so.

Thus the philosophy of pathei-mathos is just my own developed, refined, weltanschauung; the essence of that 'numinous way' shorn of those abstractions that bloated and blighted it. My own quite fallible solutions to particular moral, philosophical, problems and my answers to certain personal questions; and which problems often took me some years to solve, having had their genesis in my own pathei-mathos. I make no claim as to the veracity of this weltanschauung other than it is my pathei-mathos, and so leave others to judge it, aware as I am that such solutions as I have derived and attempted to communicate by the medium of words may not have been expressed very well or may well (and probably will) contain some or many errors, errors which others may find and point out, should anyone even be interested enough in this weltanschauung to study it.

Question: I'm curious as to who the intended audience of your writings now is since surely you've now offended or upset nearly everyone who previously praised your writings or followed your work? I'm thinking here of people like National Socialists, Aryanists, nationalists, third-positionists, esoteric traditionalists, and Muslims, and your denunciations of race, nationalism, extremism, and turning your back on Islam. So just what do you hope to achieve by your writings now?

Reply: Since 2006 my writings about the numinous way, and latterly about the philosophy of pathei-mathos – as well as my numerous often rather mystical musings – have been written as expressions of my own feelings, experiences, and philosophical reflexions, with no particular audience in mind, save in many instance for a few personal friends. In effect, they document my interior struggles, my attempts to find solutions to certain philosophical problems, and my desire to understand the how and the why of my hubris, of my extremist decades, and thus to understand and acknowledge the mistakes of my past – to understand and acknowledge the suffering I caused – and understand the error of extremism itself.

Given my practical experience of extremism, and the aforementioned desire regarding understanding both my own extremism and extremism in general, I might possibly now have, after some years of reflexion, acquired some insight into the matter. For instance, I believe that the genesis of extremism – of whatever outward kind – is what I have termed the-separation-of-otherness. Our tendency, as human beings, to manufacture and to believe in and to value abstractions, all of which reveal,

"a lack of empathy, and which lack results in some distinction being made between 'them' and 'us', and thus with some living being (human or otherwise) being assigned to some abstract category, or group, and/or regarded as the genesis of or some representation of some posited existing or future ideal. Often, some abstraction – some category or some group or some ideal – is imputed to have some value, higher/lower, in relation to some other abstraction, with the result that some abstractions are considered to be 'worth fighting/killing/dying for', and/or regarded as 'morally superior' to or better than other different, or vaguely different, abstractions, even if such difference is illusory and thus only 'in the eye of the believer'.

Thus, among the profusion of abstractions are divisive concepts such as 'race' and nationalism; political ideologies such as communism, fascism, and National-Socialism; perceived religious differences often manifest in a division between 'heretics' and 'true believers'; and concepts such as 'a righteous caliphate'.

What is common to most if not all abstractions is how, in varying degrees, they tend to or can dehumanize us. How they seem to possess, or come to possess, an archetypal power and thus tend to move us to believe in them rather than in human, the individual, virtues such as personal love, compassion, humility, and fairness. For in the pursuit of abstractions, or in pursuit of some assumed idealized 'duty' or loyalty to some abstraction, we often tend to unethically value the abstraction – or some idealized, future, imagined, hope-for realization of some abstraction – more than individuals, more than personal love, personal happiness, compassion, more than our humanity, and thus more than human life itself." *Rejecting Abstractions – A Personal Lesson From Extremism*

This error of extremism I consider to be a modern form of ὕβρις, and one which has and has had consequences far greater, far more dire, than the suffering wrought, caused, by some individual, ancient, τύραννος such as Oedipus or Creon or even Genghis Khan. Indeed, I would go so far as to express the view that extremism breeds a new type of τύραννος, manifest for example and in extremis by men such as Hitler and Stalin who used the abstraction of particular types of States as extensions of their own ὕβρις and so caused immense, inhuman, suffering.

Yet I also consider that the error of extremism is simple, easy to understand although possibly not that easy to prevent for all its simplicity, given that it is or seems to be an expression of not only our past but also of our present human nature. Of, as I mentioned in *Enantiodromia and The Reformation of The Individual*, our tendency – or more accurately of the tendency of many men – to emphasize, to feel, to-live, the masculous over and above the muliebral, and thus who lack that interior balance that is the prehension of wisdom.

This lack in practical terms is, or so it seems to me, simply a lack of appreciation of the value of love; a lack of understanding that personal love is the pre-eminent, the most important, virtue. For,

"extremists fail to understand, to appreciate, to know, to apprehend, what is important about human beings and human living; what the simple reality, the simple nature, the real physis, of the majority of human beings and of society is and are, and thus what innocence means and implies. That is, there is a failure to know, to appreciate, what is good, and natural and numinous and innocent, in respect of human beings and of society. A failure to know, a failure to appreciate, a failure to feel what it is that empathy and *pathei-mathos* provide: the wisdom of our personal nature and personal needs; of our physis as rational – as balanced – human beings possessed of certain qualities, certain virtues, or capable of developing balance, capable of developing certain qualities, certain virtues, and thus having or of developing the ability to live in a certain manner: with fairness, with love, and without hatred and prejudice." *Some Personal Musings On Empathy*

Thus what I hope to achieve by such writings is to communicate – or to attempt to communicate – some of my insights, some of my experiences, some of my solutions, and some of my conclusions, such as they are, and as personal and as fallible as they are, and dealing as they do with extremism, with an extremist life, and with the personal life of the hubriatic man I was. As to how insightful, or interesting, or useful, or relevant, or valid, they really are or may be, I do not know, for that is for others to assess. But I feel I have to try, in expiation, given the suffering I caused both during my extremist decades and because of my hubriatic life.

Question: I found your writing that racism and nationalism divides human individuals who are unique interesting, but at present would still regard myself as a moderate European Nationalist but not racist, who respects non-white Nationalists

Reply: My concern – and therefore that of the philosophy of *πάθει μάθος* – is with spiritual (numinous) and personal matters. With our own individual interior change and reformation; with the perspective and insight that empathy and *pathei-mathos* provide: which is of personal virtues such as compassion, love, humility, empathy, *πάθει μάθος*, honour, and *wu-wei*, and thus with treating human beings as individuals, and accepting that those who, and those matters which are, beyond the range of our faculty of empathy and thus who and which we have no personal knowledge and experience of, are people and matters we should honestly and thus humbly admit we really know little or nothing about. Also, that our own identity – our own understanding of ourselves, of our *φύσις* – is a uniquely personal matter that perhaps can only be ascertained when we feel, appreciate, and understand, the numinous. That is, when we are aware of or become aware of the cosmic perspective; of ourselves as but one fragile, fallible, microcosmic, connexion to all Life; as but one emanation of *ψυχή*.

Hence concepts such as 'nationalist' and even European have, to me at least and now, no relevance, [no meaning].

Question: Your latest writings on NS and race, and your rejection of your earlier ideas about clans, appear to have put paid to anyone wanting to propagate your ethical National Socialism or your idea of folk clans in preference to the state or your ideas about overthrowing the state. Is that what you wanted?

Reply: My writings over the past few years have been personal, 'mystical', and philosophical, with the latter documenting the development and refinement of my 'numinous way' culminating in my moral philosophy of *pathei-mathos* which is concerned with individuals and how individuals might discover and learn to appreciate *ἁρμονίη* and *δίκη* and so move toward wisdom. So, what I wanted – rather, what I felt compelled to do following a personal tragedy – was to try and understand myself, my suffering-causing past; to try and discover what undermined *ἁρμονίη* and *δίκη*, and what *ὑβρις* was and what it caused and why.

One result was that I came to appreciate – philosophically, morally – the importance of empathy and hence gained a better understanding of extremism, that modern error of *ὑβρις*, leading me to define an extremist as,

"a person who tends toward harshness, or who is harsh, or who supports/incites harshness, in pursuit of some objective, usually of a political or a religious nature. Here, harsh is: rough, severe, a tendency to be unfeeling, unempathic. Hence extremism is considered to be: (a) the result of such harshness, and (b) the principles, the causes, the characteristics, that promote, incite, or describe the harsh action of extremists."

An important part of harshness, it seemed to me, was the arrogance of assumptions about or concerning others. Of prejudging people based on some abstract criteria or because you had assigned them – consciously or instinctively – to some category which had been manufactured or developed by others; which category associated with those assigned to it certain qualities, or attributes, or abilities, or a lack of such things; and which category was almost invariably based on or derived from some notion of conflicting ideated opposites and which thus separated beings from Being.

One example here is categorizing a woman as being a 'prostitute':

"Almost always there are certain assumptions made about such a person, since the abstract category 'prostitute' carries various connotations, or is assumed to denote a certain type of person. Thus, instead of being regarded, and treated as, an individual human being, the woman is regarded and treated as "a prostitute" and in the process often dehumanized. All such judgement according to such an assigned abstract category is unethical because it is not based on a personal knowing of the person; it is not based on the immediacy of empathy with that person."

It is the same in respect of the concept of race, or 'folk'. For race is,

"a manifestation of the causal separation-of-otherness, and thus contradicts empathy and the intuitive knowing of and sympathy [συμπάθεια] with the living other that individual empathy provides or can make us aware of.

The notion of race separates, divides, human beings into manufactured lifeless categories which nullify the empathic knowing of individual human beings. Such assignment of individuals to a posited abstract category – some assumed 'race' or sub-race – is irrelevant, since individual human beings are or have the potential to be unique individual human beings, so that such an assignment, whatever the alleged reason, is a dehumanizing of those individuals. For our humanity is expressed by an individual and personal knowing of individuals, by a personal interaction with others on the basis of respect, tolerance, reason, and honour, and which personal knowledge of them renders their alleged or assumed ethnicity or ancestry irrelevant." *FAQ About The Numinous Way*, dated 9/March/2012

Thus, to view, to classify, to consider, someone in ethnic terms is a harsh, an unnecessary, thing to do. For consciously or unconsciously such separate categories denote or have come to denote certain things (often negative and prejudiced things) about those so assigned to them. The moral thing – the unharsh, the human, thing – to do is to view a person, to consider them, treat them, as they really are, which is an individual human being. Their assumed or assigned 'race'/ethnicity serves only to perpetuate that separation-of-otherness that is or can be a cause of prejudice, discrimination, injustice, intolerance, hatred, and thus of suffering.

Similarly with the notion, the ideation, of 'a folkish clan' with its inclusion/exclusion, its division into 'us' and 'them' and its predetermined, non-individual, dogmatic, non-empathic, criteria of belonging and of judgement of ourselves and of others.

To abstract things out from an individual context – to generalize, to make assumptions about others which go beyond the individual, beyond a personal knowing of them, beyond our own individual living and the immediacy-of-the-moment; to assign them to some abstract category – is wrong, and appears to be or to have become a lazy, an immoral, human habit, and one which empathy can cure or prevent.

For me – and thence for the numinous way/the moral philosophy of pathei-mathos – what is important, what expresses our humanity, what is moral, is an individual knowing and an individual appreciation of the numinous and thus a knowing and appreciation of what I term 'the natural balance' of life. A natural balance manifest in avoidance of hubris – avoidance of the error, the harshness, the generalizations, the ideations, of extremism – and in the acceptance of the empathic (of the human, the personal) scale of things and an acceptance of our limitations (our fallible nature) as human beings. That is, in an appreciation of individuals; an appreciation of the virtue of personal love, the cultivation of empathy, humility, tolerance, and of wu-wei, and hence the inclination to live without arrogantly interfering with, or arrogantly concerning ourselves with, matters and people beyond the range of our empathy and of which and whom we have no personal knowledge of or no practical experience of.

In practical terms, this means there is no concern with and no interest in politics and political things, as well as an understanding that such ideations as race, folk, and nationalism, are unnecessary, and detrimental, harmful, to us, because beyond, and usurpacious of, that individual knowing and that individual appreciation of the numinous which manifests or which can manifest the natural, the human, balance – the harmony, the beauty, the arête – of life, and which individual knowing and individual appreciation empathy and pathei-mathos and a personal love can aid us to discover.

As for The State:

"The change that the philosophy – the way – of pathei-mathos seeks to foster, to encourage, is the natural, slow, interior and personal change within individuals [...] This interior personal change, by its numinous and ethical nature, is one that does not seek to reform society through politics or by any type of agitation, or through the use of force, or by means of any type of organization, social, political, economic, religious. Instead, such numinous change is the reform of individuals on a personal, individual, and cultural basis; by personal example and by individuals cultivating, in accordance with wu-wei, conditions and circumstances whereby they themselves and others can move toward συμπάθεια with other human beings through a personal knowing and experience of the numinous. Such a knowing and experience of the numinous can be cultivated by a variety of means, for example by harmonious surroundings; through an appreciation of, and a living in balance with, Nature; by love and respect and manners and a desire for peace; by periods of interior and exterior silence; through culture and thus through music, Art, literature, an understanding of history, and through respect for and tolerance of the many religions and spiritual Ways which have arisen over millennia and which may manifest the numinous or something of the numinous. " *Society, Politics, Social Reform, and Pathei-Mathos*

David Myatt
25th May 2012

Acknowledgements: This text consists of, or summarizes, my replies to some of the questions submitted to or asked of me or forwarded to me by various correspondents during April and May of 2012. I have had occasion, in one or two places and for general publication, to amend the text slightly, in order to correct typos and/or clarify the sense.

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In Response To Some Questions Recently Asked

To Begin

τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν

National-Socialism and Racism

The story begins with hubris, with a fanatic, an extremist, who stupidly idealized National-Socialism and who spent thirty years propagating it and fighting to implement its abstractions, its beliefs, one of which is racism.

But now I regard National-Socialism – of whatever variety – as an immoral set of beliefs, an example par excellence of hubris, with the Allied victory over NS Germany being a moral necessity, worthy of remembrance and celebration.

As for the indignity of racism, it is abhorrent – redolent of hubris – based as racism is on the dishonour of prejudice and the divisive abstraction of 'race'. For now, for me, what is important – the understanding wrought via my pathei-mathos – are personal love, compassion, humility, kindness, tolerance, and wu-wei; virtues which are the essence of our humanity and virtues which are anathema to racists, to National-Socialists, and to fascists.

"What is hurtful to you, do not do to someone else. That is the entire Torah; the rest is only explanation." Hillel the Elder, *Babylonian Talmud, Tractate Shabbat 31a*

The Holocaust

For decades – both as a neo-nazi and as a Muslim – I believed, I asserted, that the Shoah was a myth, a product of Allied post-war propaganda subsequently maintained and propagated by 'Zionists' (a modern NS code-word for Jews, designed to try and circumvent racial hatred legislation) in order to both establish the State of Israel and to enhance 'Jewish power over Aryans'.

As I wrote in my essay *Hitler, National-Socialism, and Politics – A Personal Reappraisal* first published on January 30th 2012 ce:

"Over the past year I have continued to study, research, and reflect upon [the] 'complex philosophical and ethical issues' in respect of National-Socialism, Hitler, and Reichsfolk [...]

This further study and research, perhaps wyrdfully, included getting to know people who shared their personal and familial experiences of National-Socialist Germany with me, with these experiences being of those who were the subject of the *Nürnberger Gesetze* and who thus traumatically endured the consequences of those laws and the prejudice and hatred they codified. These direct experiences of the personal and moral effects of National-Socialism were those of individuals that I, through a personal knowing of them, considered to be honourable and which personal experiences thus served to place into perspective, into a moral – a numinous – perspective, the accounts given to me, decades earlier, of some German National-Socialists I had met who fought for and gave their loyalty to Adolf Hitler and which accounts had been formative of what became my decades-long dedication to the cause of National-Socialism, a dedication broken only by my personal experiences of Islam and by the *πάθει μάθος* that was the genesis of my philosophy of The Numinous Way."

That article led one person to quite naturally enquire why it had taken me nearly forty years to listen to those who had first hand experience of the brutality of National-Socialist Germany and to listen to those who had endured the inhumanity of the concentration camps and who thus knew the terrible reality of the holocaust.

The answer was simple, and not only exposed the appalling reality of my reprehensible extremist past but also possibly exposed something about extremism as well. For the answer was that I fanatically believed that my illusory version of history and of National-Socialism was correct so that I hardened myself and therefore was intolerant of any and all criticism of NS Germany, Hitler, and National-Socialism. Thus I regarded the holocaust as 'a hoax', a product of Allied post-war propaganda, and with the intolerance, prejudice, and hatred of a fanatic refused to listen to people and branded as 'liars' those who spoke or wrote of their experiences if those experiences in any way reflected badly on NS Germany, Hitler, and National-Socialism.

Therefore, and in common perhaps with other fanatics, other extremists, I ignored, dismissed, all evidence that contradicted or seemed to contradict my cherished beliefs while seizing on and trumpeting any evidence, however slight, that seemed to confirm those beliefs.

With the expiration, in 2009, of the extremist I was, there was an openness toward this evidence, an empathy with the people subsequently met who had suffered because of the policies and the people of NS Germany and an empathy with those who had first-hand or familial experience of the horrors of the camps.

Thus there is no longer any denial by me of the truth of those horrors, of the evil that was NS Germany. As someone once wrote: "Das war ein Vorspiel nur, dort wo man Bücher verbrennt, verbrennt man auch am Ende Menschen."

Thus there is now lament made for the reprehensible deeds, beliefs, prejudice, and extremism, of my past and for my decades-long hubris.

Change of Beliefs

A criticism often made is that I suddenly and very often 'change my beliefs, my views', and flit from one cause or ideology to another. The reality of my life, however, is somewhat different (or at least seems so to me).

For thirty years (1968-1998) I was a loyal and fanatical neo-nazi; was imprisoned twice for my street activism; was involved in many fights and brawls; and did all that I could – openly and covertly – to propagate National-Socialism. Until my conversion to Islam in 1998 I maintained my respect for – and my loyalty to – Colin Jordan (whom I first met in 1968) as I maintained a respect for several other NS activists such as Eddy Morrison (whom I first met in 1971). Regarding that first meeting with Eddy Morrison, I for example wrote in 2010 (in *Myngath*) that I immediately liked him and that "he was enthusiastic, committed, optimistic, down-to-earth and quite *au fait* with National-Socialism. He also, at that time, possessed a certain personal charisma, and thus always had a few youthful followers who considered him their leader." In *Ethos of Extremism* I additionally wrote that "in contrast to me, Eddy Morrison had a natural charisma, a certain charm, and was an experienced and adept organizer. He also, unlike me at the time, had a good sense of humour and was well-liked." In the 1980's I had occasion to defend him to John Tyndall, leading Tyndall to write to me in a letter that "your loyalty to him is commendable".

Three decades of dedicated activism and of such loyalty are hardly the actions of someone flitting from one cause to another, especially since my move away from National-Socialism toward Islam was a slow process, lasting nearly a decade; a process begun by experiences in Egypt between 1988 and 1998. As I wrote in Part Six of *Ethos of Extremism*:

"There was no sudden decision to convert to Islam. Rather, it was the culmination of a process that began a decade earlier with travels in the Sahara Desert. During the decade before my conversion I regularly travelled abroad, with this travel including well-over a dozen visits to Egypt and a few visits to other lands where the majority of the population were Muslim.

Egypt, especially, enchanted me; and not because of the profundity of ancient monuments. Rather because of the people, their culture, and the land itself. How life, outside of Cairo, seemed to mostly cling to the Nile – small settlements, patches and strips of verdancy, beside the flowing water and hemmed in by dry desert. I loved the silence, the solitude, the heat, of the desert; the feeling of there being precariously balanced between life and death, dependant on carried water, food; the feeling of smallness, a minute and fragile speck of life; the vast panorama of sky. There was a purity there, human life in its essence, and it was so easy, so very easy, to feel in such a stark environment that there was, must be, a God, a Creator, who could decide if one lived or died.

Once, after a long trip into the Western Desert, I returned to Cairo to stay at some small quite run-down hotel: on one side, a Mosque, while not that far away on the other side was a night-club. A strange, quixotic, juxtaposition that seemed to capture something of the real modern Egypt. Of course, very early next morning the Adhaan from the mosque woke me. I did not mind. Indeed, I found it hauntingly beautiful and, strangely, not strange at all; as if it was some long-forgotten and happy memory, from childhood perhaps.

Once, I happened to be cycling from Cairo airport to the centre of the city as dawn broke, my route taking me past several Mosques. So timeless, so beautiful, the architecture, the minarets, framed by the rising sun...

Once, and many years before my conversion, I bought from a bookshop in Cairo a copy of the Quran containing the text in Arabic with a parallel English interpretation, and would occasionally read parts of it, and although I found several passages interesting, intriguing, I then had no desire, felt no need, to study Islam further. Similarly, the many friendly conversations I had with Egyptians during such travels – about their land, their culture, and occasionally about Islam – were for me just informative, only the interest of a curious outsider, and did not engender any desire to study such matters in detail.

However, all these experiences, of a decade and more, engendered in me a feeling which seemed to grow stronger year by year with every new trip. This was the feeling that somehow in some strange haunting way I belonged there, in such places, as part of such a culture. A feeling which caused me – some time after the tragic death of Sue (aged 39) from cancer in the early 1990's – to enrol on, and begin, an honours course in Arabic at a British university.

Thus, suffice to say that a decade of such travel brought a feeling of familiarity and resonance with Egypt, its people, its culture, that land, and with the Islam that suffused it, so that when in the Summer of 1998 I seriously began to study Islam, to read Ahadith, Seerah, and the whole Quran, I had at least some context from practical experience. Furthermore, the more I studied Islam in England in those Summer months the more I felt, remembered, the sound of the beautiful Adhaan; remembered the desert – that ætherial purity, that sense of God, there; and remembered that haunting feeling of perhaps already belonging to such a culture, such a way of life. Hence my conversion to Islam, then, in September of that year, seemed somehow fated, wryful."

For eight years I remained a committed, a rather fanatical, and certainly a radical, Muslim. My move away from Islam toward developing my own philosophy of The Numinous Way was again a slow – and an interiorly painful – process, fraught with personal and moral difficulties, and the result of:

"a seminal event outside of my control and beyond the parameters of my then vainglorious understanding, my hubriatic sense of purpose, and the delusion of idealism. This event, this pathei-mathos, was the suicide, in 2006, of my fiancée. That I required three years and more to learn, to understand, the lessons of that and of another, prior, personal tragedy – to rediscover my humanity – certainly speaks of my character, my extremism, my hubris." *Rejecting Abstractions – A Personal Lesson From Extremism* (2012)

Again, hardly the actions of someone flitting from one cause to another on a whim.

Satanism

In 1973 following my release from prison I fanatically rededicated myself to the cause of Hitler's National-Socialism and conceived a plan to create a covert subversive group to aid our revolutionary struggle. My original idea – following some useful contacts made in prison – was to use sexual entrapment (the allure of sexual favours from women) to gain the cooperation, the assistance, of some useful, respectable, people.

Discussions with several comrades led to this suggestion being modified to include an occult – a Satanist – element, adding thus an 'underground' flavour and some 'heretical' glamour. Consequently, I began a rather cursory study of occultism in order to see how 'glamorous', how subversive, they really were, although for me at that time and subsequently occultism and Satanism were just a bit of a wheeze; just a possibly useful part of one covert means to a subversive end. The end being a neo-nazi – or a fascist – revolution in Britain, by whatever means.

During those two first decades of neo-nazi fanaticism my essential morality was that of 'my race, the Aryan race, first' so that I at the time had no problem with the amorality involved in such a subversive group using sexual entrapment. If something aided 'the cause' – and the Aryan race – it was considered good, or at least useful. Thus I then considered that such a covert occult group was or had the potential to be useful to the cause, especially when the occult elements included pro-NS material and material denying the holocaust, something I insisted be included. Thus one aim of this group came to be covertly, subversively, spreading neo-nazi ideas under the guise of occultism and Satanism. Hence it did not matter that I personally had no practical interest in, no belief in, the occult, and regarded 'magick' – sorcery and rituals – as quite risible. For if the group worked – in terms of spreading NS ideas, recruiting useful people and getting those people to aid or assist us in a practical way – it worked. That was all that mattered to me then, fanatic, extremist, and immoral propagandist that I was.

My own personal attitude toward occultism precluded practical involvement anyway; an attitude summed up in my early essay *Occultism and National-Socialism*, first written in the 1980's as part of my *Logic of History* project of which my text *Vindex, Destiny of The West* formed a part. Thus I regarded both Satanism and occultism as incompatible with National-Socialism, indeed as contradictory to what I considered was the rational, civilizing, wholeness – the organic unity – of National-Socialism.

It was this dismissive attitude of mine, a reforming spell in a Christian monastery, and the lack of results – in terms of the NS cause – that led me to distance myself from that covert occult group, although, as recounted in *Ethos of Extremism* and elsewhere, I maintained a friendly contact with its organizers and occasionally had occasion to use some of the influence of some of their contacts in respect of my own subversive National-Socialist cadre, one of whose names was the Aryan Resistance Movement.

However, it was the development in the late 1990's of my 'ethical National-Socialism' with its emphasis on the morality of honour, followed by my conversion to Islam in 1998, which led me to cease what little cooperation there was.

The rest of the story vis-a-vis me and alleged involvement in Satanism is all rumour, disinformation, supposition, unsubstantiated allegation, and perhaps even urban legend.

My life from 1998 until now, and evident in my varied and voluminous writings during these years, has been one of commitment to the morality of Islam – striving to follow the guidelines of Quran and Sunnah – followed by a striving to live the morality of my Numinous Way, followed by a desire for numinous expiation for the suffering I as extremist caused; such a desire breeding replies and explanations such as this which may, just possibly may, be a small part of such expiation, or at least and hopefully the beginning thereof.

To paraphrase what I wrote in my essay *A Matter of Honour*, my poetry, my published correspondence, and my ethical philosophy of The Numinous Way, reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a Satanist that such writings are, to me, an answer to such rumour, disinformation, supposition, unsubstantiated allegation, regarding involvement with Satanism, as are my years of interior ethical and philosophical struggle to reform, to change, myself – years documented in letters, essays, and poems, especially after the suicide of my fiancée in 2006.

To Conclude

τὰ δ' ἄλλα σιγῶ: βοῦς ἐπὶ γλώσση μέγας
βέβηκεν.....

David Myatt
28th March 2012 ce

Acknowledgements:

This text summarizes my replies to particular questions submitted to or asked of me by various correspondents during February and March of this year (2012) following the publication of various autobiographical essays, such as *Ethos of Extremism*; essays critical of National-Socialism and Hitler, and the publication of various items – such as *So Much Remorse*, and *Rejecting Abstractions* – in which I expressed regret in respect of my past and described that past as that of an extremist immorally pursuing an extremist agenda. It is fair to say that several people seemed rather upset by or were angered by some of my recent essays.

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